he Christian Socialist

The Golden Rule Against the Rule o[illegible]old

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Rev. Charles Stelzle Dec[illegible]es

"It is the Mission of the Church to Create Social Unrest, Not to Stifle It"

From the Atlanta Constitution of February [illegible] we quote the following language attributed to Rev. Charles Stelzle, one of the "Men and Religion Forward Movement" speakers there:

"The church is not an end in itself; it is a means to an end. People are the end."

"Before we can have an ideal social system, such as anarchists declare for, we must have an ideal human race."

"No matter how dark any age has been since the time of Jesus, the church has been the brightest light of that age."

"Don't put it all up to God to stop child labor. Put it up to your state legislatures and the labor leaders."

"Not The Hague peace tribunal, but organized labor will put an end to war, when men declare they will not walk out to kill their brother laborers."

"It is the church's business to promote social unrest, not to stifle it."

"The labor union has been accused of in- [illegible]

[illegible] itself, he knows that he lies, for the McNamaras are no more typical Trades Unionists than is that poor Baptist preacher in Boston—a murderer—typical of the ministers of this country.

Social Unrest Increases

"At a recent sociological conference a prominent speaker declared that during the past twenty-five years the church had increased three-fold, and that during the same period social unrest had also increased three-fold. Therefore, he concluded that the church as a means of keeping down social unrest had been absolutely non-effective, just as though it were the business of the church to keep down social unrest.

"Rather is the opposite true. It is the business of the church to create social unrest. There are no labor troubles in darkest Africa, but if the missionaries that we are sending there are on to their jobs, we will soon begin to hear about labor troubles in the heart of that dark continent, and God speed the day. For they will find a continent of people long satisfied with low physical, mental and moral ideals. They will point out these low ideals and then show them the possibilities of a life in Jesus Christ, and as they catch something of a vision of Jesus and all that He means to them, there will come among them a healthy spirit of social unrest which will not be satisfied until it breaks the bands which bound them during many a century.

"This has been the history of the church in every generation. It has made many mistakes just as the working men have made mistakes, but let us judge the church, not by its worst acts and by its worst men, but by its highest and best aspirations and by its noblest ideals and its finest characters.

A Square Deal for Christ

"It is being said by the working men of Atlanta that if Christ were here today He would [illegible] of the toilers. I believe He [illegible] He fought [illegible] when He was [illegible] Him. It is quite [illegible] however, to have Him bear all the buffeting and the spitting upon and the crucifixion, while we take our places far from Him, ashamed to acknowledge Him as our friend and our leader? I have asked for a square deal for the working men, and I have asked for a square deal for the church, and now I ask for a square deal for Jesus Christ. That is all."

OUR BILL OF RIGHTS

We urge every reader to consider carefully the declaration displayed on another page of the Bill of Rights of American citizens. Every church, every social center, every labor union, every Socialist branch should occasionally have publicly read and always keep posted on their walls the Bill of Rights of state and nation. And these should often be read at propaganda meetings, both in halls and on the street.

WHAT IS SIN?

[illegible] law, but has never explained to me just what that law is; and I have been a regular attendant of church services all my life (until recent years), yet the matter has never been explained to me from the pulpit: what is that divine law the transgression of which is sin.

More than five hundred years before the Christian era the pagan philosopher and philanthropist, Confucius, when asked what one word would best govern the conduct of all, replied, without reference to any religion, "Is not 'reciprocity' such a word? What you do not want done to yourself, do not do to others."

In the great Sermon on the Mount Christ quoted the proverb of Confucius with but a slight change in phraseology, Matt. 7:12, "Therefore, all things whatsoever ye would that men should do to you, do you even so unto them, for this," he added, "is the law and the prophets." In Matt 22:37, in answer to the lawyer who asked him which is the great commandment, he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

V. 38—"This is the first and great commandment.

V. 39—"And the second is like unto it: 'Thou shalt love thy neighbor as thy self.'

V. 40—"On these two commandments hang all the law and the prophets."

Now, I don't make any pretense of being a grammarian, but I do not remember the time when I did not know that the definite article "The" implies a complete whole. If I speak of the tree I mean the whole tree, with its roots, trunk and branches. If I speak of the house I include the foundation, the walls, doors, windows, and the roof; and when Christ said, "On these two commandments hang all the law and the prophets," I take it that he said what he meant, and meant what he said.

In Luke 10:29, Christ said, in answer to a lawyer who asked him, "Who is my neighbor?" (V. 30) "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him, and left him half dead.

V. 31—"And by chance there came down a certain priest that way"—a preacher of his own Church, but as he was out making ministerial calls he did not have time to relieve the distress of his poor parishioner, so he passed by.

V. 32—"And likewise a levite (a member of his own church), when he was at the place, came and looked on him,"—but as he was in pursuit of a dollar he did not have time to render any assistance to his afflicted brother, so he passed by on the other side.

V. 33—"But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him;

V. 34—"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him.

V. 35—"And on the morrow, when he departed, he took out two pence and gave to the [illegible]

[illegible] thou, was neighbor unto him that fell among thieves?

V. 37—"And he said, 'He that showed mercy unto him.' Then said Jesus unto him, 'Go and do thou likewise.'"

If there is any other law given by divine authority than that implied in the Golden Rule I will thank any orthodox preacher to point it out to me.

The ethics of Jesus Christ are exemplified in the Golden Rule: the ethics of Socialism are also exemplified in the Golden Rule; hence Socialism and Christianity are identical.

The ultimate goal of each is the emancipation of the whole human race from ignorance, idolatry, poverty, plutocracy, slavery and prostitution.

NATION IS STIRRED

Newspapers of all parties and all creeds are presenting the abominable facts concerning the outrages committed by the police and militia against the strikers and their children at Lawrence. The sufferings of these poor people are gripping the heart of the nation and arousing great sympathy and indignation everywhere.

UNCLE SAM CAN DO IT

The United States court at Kansas City has appointed a receiver for the K. C. M. & O. Railway. It is badly in debt and needs more economical management. When railroads "go broke" and "get all run down" as to track and rolling stock equipment—as they often do—all that is necessary is to call on Uncle Sam. He appoints a receiver, runs the road intelligently and successfully, pays all its debts out of its earnings—and then hands it back to the "owners" to be looted again. Uncle Sam can beat all the "magnates" and "promoters" building and running railroads—why doesn't he go into the business permanently for himself and not for the looters? One of these days, when enough of us get [illegible], he will do so.

An Open Letter to Governor Foss

Reprinted from the N. Y. Call Because These Facts Apply to All States and Cities and Should be in Possession of Every Working Man and Woman. INSIST UPON YOUR CONSTITUTIONAL RIGHTS as Guaranteed by State and National Law and RAISE UNCEASING PROTESTS Till You Obtain Them

To the Governor of the Commonwealth of Massachusetts:

The authorities of the city of Lawrence in your State are, illegally and without due process of law, depriving parents of the legal guardianship of their children; are illegally and arbitrarily usurping that guardianship; and are thus disobeying and defying not only the laws of civilization, but the Constitution of your State, which expresaly guarantees their inalienable liberties to the inhabitants of Lawrence.

It does not appear that the inhabitants of Lawrence have, since the beginning of the strike in Lawrence, ever had their constitutional rights read to them publicly; and that such reading has become, in fact, impossible, on account of the acts of State and city authorities.

It is a general desire of the people of the United States that immigrants in Lawrence (and everywhere in the country) should know that the personal liberties which have been violated by State and city authorities at Lawrence, are guaranteed by national and State constitutions; and it is now proper for any citizen of the United States, acting under the protection of Article IV, Section 2, of the Federal Constitution—("The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States")—to read in the public streets of Lawrence to its inhabitants the National and the State Bills of Rights in English, French, Italian, Polish, Syrian and other languages, and to receive from the Governor of the Commonwealth protection for the right of free speech while so reading.

If, after you shall have received this notice, any assault should nevertheless be committed upon any person so reading, either on the part of the authorities and their agents, or of other persons exercising power in Lawrence; or, in case the authorities or others in power should, by attempting to prevent the public reading of these Bills of Rights, and by attempting to prevent the right of free speech while these Bills of Rights were being publicly explained, and should thus raise and incite riots in Lawrence and assaults by instructed police and militia in Lawrence, then the Governor of Massachusetts will be among those authorities who will be responsible for such riots.

That is, assuming that, as usual, all proper precautions are taken by the reader of the Bills of Rights to prevent disorder and that he or she calls on the authorities to assist in preventing it in the usual way that public speakers do.

In view of the gravity of the illegal sequestration of the children [illegible] during a legal visit of such children in other cities of the United States, the Governor of Massachusetts should remember that universal tradition and most ancient and respectable precedents place a limit upon the duty of citizens to wait for the ballot and for legal process to redress outrages by authorities themselves against fundamental rights in cases where those outrages are continued daily for a period of time, are numerous and place the citizens outraged in a desperate condition of defenselessness.

The shameless treachery of mill-owning Massachusetts legislators and Governors in the past to the principles of liberty as propounded by Channing, Phillips and Garrison, by Emerson, Thoreau and Whittier, helped to accumulate the curses of a civil war, but it was not conducted on Massachusetts territory. Today, however, the mill owners, controlling the acts of the Massachusetts authorities, which assault citizens and assail their ancient and undisputed rights, may automatically produce a civil war in the very State itself, and certainly strongly tend to do so.

The State of Massachusetts, by countenancing and promoting intangible charges of constructive crimes (in the cases of Ettor et al.) is doing exactly what the government of England did in the seventeenth century in the case of Sydney and others to cause the revolution against the Stewarts, clericalism and tyranny generally. The atrocious kidnapping of children by the Lawrence police instructed by higher authorities seems actually intended to provoke forcible resistance on the part of the helpless parents.

There is no doubt that the sentiment of the people of the United States today is that its military power should be used to restore civil government in Lawrence, under Article IV, Section 4, of the United States Constitution, which says:

"The United States shall guarantee to every State in this Union A REPUBLICAN FORM OF GOVERNMENT."

A systematic and lawless despotism has taken the place of government in Massachusetts, not only in Lawrence, but IN EVERY OFFICE AND SEAT OF GOVERNMENT IN MASSACHUSETTS where the Lawrence outrages have been connived at, condoned, and where redress for them has been refused or postponed. This condition has lasted so long that Federal military action would be proper.

In fact, if the United States should not act, it would be subject to intervention under the law of nations forbidding barbarous and uncivilized acts and lawless conditions, and joint intervention could be had by the foreign nations whose citizens and subjects have been treated barbarously by the wholesale kidnapping of their children by our governmental agents.

The President of the United States, as Commander in Chief of the Army, must also, at the request of Congress, enforce the United States Constitution, Paragraph I of the XIVth Amendment, which reads as follows:

"Nor shall any State deprive any person of life, liberty or property without due process of law."

As Massachusetts is contumacious in this matter; as the pretended Government of Massachusetts becomes a sham when it permits and instigates wholesale invasions of personal liberty, and those invasions last for so long a time; as republican government has signally broken down in Massachusetts; there is no reason for the people of the United States to wait for the poverty-stricken mill hands of Lawrence to bring long suits to redress their rights as fathers and mothers to the custody of their own children, when the whole military power of this government is available to help them at once.

The Congress of the United States has also other means at its disposal to aid the Lawrence victims: it can appropriate funds to depopulate Lawrence by colonizing the people of that town elsewhere, leaving the mill lords alone with their mills; and can warn all immigrants against going to Lawrence. Congress can finance the Laurentians in a new colony by grants, donations and loans, as in cases of other catastrophes it has frequently done, on the ground that Lawrence is unfit for human habitation.

And whatever Congress may or may not do, it will be rather dangerous for the State of Massachusetts to refuse to the United States citizens hereafter the right of free speech in [illegible] For the people of the United States are all interested in having the immigrants in Lawrence receive a correct idea of the traditional and basic laws of human rights, which our Bill of Rights merely reaffirmed and did not confer.

The people of this country wish immigrants now in Lawrence NOT to labor under a mistaken idea that the examples and precepts that we wish them to follow in public and private matters, when they become citizens, if they should so elect, after the atrocities of Massachusetts authorities, are the tyrannies and cruelties practiced at Lawrence recently.

Perhaps, in view of its situation before the face of the whole world today, as an official kidnapper, the State of Massachusetts will recede from its attitude of tyrant, make speedy amends for its tyrannies, and proceed itself to have read in the streets of Lawrence, for the instruction of its citizens, the Bill of Rights and Immunities that it, Massachusetts, has by act and omission to act conspicuously violated.

The public reading and posting of the articles of the Constitutions, State and Federal, known as the "Bill of Rights," and providing for

FREE SPEECH — PEACEABLE ASSEMBLAGE — FREE PRESS—THE RIGHT TO KEEP AND BEAR ARMS—SECURITY IN THE HOME—FREEDOM FROM UNREASONABLE SEARCHES—DUE PROCESS OF LAW—TRIAL BY JURY—CRUEL AND UNUSUAL PUNISHMENTS PROHIBITED—ANCIENT AND UNENUMERATED LIBERTIES PRESERVED

is a duty, which, if the State of Massachusetts omits, every good citizen of the United States will try to have performed by some one in the city of Lawrence at this time.

JOSEPH F. DARLING, Attorney at Law.

February 25, 1912.

MOSES, CHRIST AND MARX

Moses, Jesus Christ and Karl Marx, three of the greatest revolutionists of human history. They were Jews by birth, but cosmopolitans by choice. They repudiated their consanguineous descent to espouse the brotherhood of man. They belonged to no sect, section or nationality, but to the human race. They are a trinity in one, one in spirit, mission and objective. Their mission was to the enslaved and impoverished of the world and their objective the emancipation of humanity. The faithful application of their teachings to the present age would destroy Capitalism root and branch and give the world a universal co-operative social order based upon righteousness, the brotherhood of man, the Fatherhood of God and all men a chance, such a chance as they never yet had, to develop the latent divine forces in them and to attain the end of their existence. Their slogan was practically identical: Workers of the world, unite! You have nothing to lose but your chains; you have a world to gain. If we believe in them as we claim to, let us heed their call, enlist under their "blood red banner" and march on together to the conquest of the world.

Wm. A. Prosser.

The campaign of 1912 will not run itself. If you will do your part, others will imitate your example.

SOCIALISTS AT WORK

The McMillan Company has issued Robert Hunter's noted book, "Socialists at Work," in a neat cloth binding for 50c net, 60c postpaid. It is almost if not quite as well bound as the $1.50 edition.

In this book Hunter tells graphically the story of Socialist growth in the various European countries and gives skillful pictures of the most noted personalities and recent conventions of the movement abroad. This work should be read by every student of Socialism.

The Short Story

WEEDS

Written for the Christian Socialist by Georgia Kotsch, Los Angeles

"Aunt Kate, you used to be an inspiration to me in my work, but you have such queer ideas since you have been going to those rough meetings."

"I had the queer ideas first, my dear, and they took me to the meetings. You had better go with me once and know something about them before you attempt to characterize them."

"I beg your pardon, Auntie. They must have some good in them or they would not attract you. But is it possible you do not think the saving of children an important work?"

"The most important thing in the world, dearie."

"Then why do you throw cold water on me?"

"Listen. Will the flowers in your garden grow if crowding weeds are sucking the nourishment from the soil all about them and shutting out the sunlight?"

"Well, I am trying to help these little human flowers to reach up to the sunshine, to overcome difficulties and work their way up in the world in spite of circumstances. Thus will they develop character."

"A considerable task," said Aunt Kate, dryly.

"I suppose then you have some new and untried plan for helping the young. What is it?"

"To pull up the weeds."

"What weeds, Auntie?"

"That blighting weed, poverty, for one; and unemployment and exploitation of working people, and lack of opportunity and all the noxious things that germinate in the dark [illegible] of these conditions."

"But I cannot change all those things, Auntie, and perhaps I can save these boys."

Florence Gray was an enthusiastic young church worker with a passion for saving poor children. Her latest undertaking was a club of little waifs gathered from unsavory nooks and corners in the city. She was used to confiding all her plans to Aunt Kate, but Aunt Kate was much changed lately and seemed to lack appreciation for religious work. And yet one would think by her devotion to her new Socialist notions that she was engaged in the holiest crusade in the world. It was very strange. Florence dutifully said a little prayer in her behalf and then allowed the joy of her own work to take possession of her.

There was Ted—dear little rosy-cheeked Ted. He alone was worth all her effort. He was one of her catch in the district down by the river known as Rabbit Town. He was black and he was ragged, as near a pickaninny as soot and grime could make a blue-eyed little Irish-American. His shoes ended in a gaping mouth with toes showing like great fat teeth.

No one blamed him for coming into the world though he was punished for it. His mother washed six days of the week for other people and had no time to keep him clean, but this was the least of his troubles. That he could not go to school caused him scant worry also. But there were real troubles, such as not always having enough to eat and being often cold and knowing little of kindness or sympathy.

After he knew Florence his appearance changed. His face became clean, all except a really neat dark rim, a sort of negative halo. One must not expect perfection at a stroke. Florence longed sometimes to tell him of the efficacy of coarse corn meal and a strong, warm lather in taking off such a coating as he habitually wore upon his hands, but she was a sentimental person who thought even such as he might have feelings and she waited for example and association to do their work.

She had had the good fortune to secure one evening of the week in the Sunday school rooms of the church and here the club met, with songs, pictures, stories, games and a really fine time. Something to eat was not the least of the attractions. She seemed in a fair way to solve the dearth-of-men problem for that church in the coming years.

One evening there was a social and supper attended by the best people. The invitation read "Everybody welcome," so Florence's boys, the last one of them, came. It was with some trepidation that she saw their advent and she at once set about entertaining them, but it was impossible to keep them grouped about her all the evening and they mixed with the crowd. The tempting supper drew them like a magnet. Shabby Ted, with others, got near enough to attract the attention of a pompous trustee sitting at the table with two ladies.

"Here, you boys, get away from here," he thundered, almost startling them out of their wits.

They slunk to the other side of the room and joined their associates. In trying to see the number of marbles Billy Simpson was producing from his pockets Ted was pushed backward and fell against a young girl carrying a tray. A glass of water was overturned on her dainty white apron. She looked at him the things it was not polite to say.

"What wretched children there are here tonight," he heard a lady say as he scrambled up.

"You better run along home now, Bub," said a man not unkindly. "You boys are in the way."

Florence saw the accident and followed the child to the door for a kind good night. Jack Perkins dashed up displaying a box of bonbons.

"O, Miss Gray, you ought to go 'round to Bell & Denby's. They're giving way these."

She caught at the idea.

"Just wait, dear, till I get the other boys and we'll all go."

They came trooping out. Crowds were coming and going at the big store, which was holding its formal opening. They began edging their way in. Ted, being smaller than the others, was crowded back and separated from his protectors. A big be-buttoned [illegible] saw an object for the exercise of his authority.

"Get out o' here," he said, reaching over and tapping him on the head.

Then poor Ted went home.

The house was dark and the cat jumped down from among the unwashed dishes. He tried to light the lamp, but the wick was short, the chimney black and there was only a spoonful of oil in the bowl. The fire was out and a tub of cold soapsuds stood in one corner. His mother had thrown her apron over her head and gone to Mrs. O'Leary's grocery to "get something to ate the morn," and when she got there—well, one must have some social life with six washings a week.

Ted struck a match to look for something to eat. There was one piece of bread. Sport put up his paws and whined greedily. Sport was a most ordinary cur, but quite as loving and lovable as any dog of degree.

"Here, old boy, you can have half," and hungry boy and hungry dog stood out at the gate a while and drifted down the street. The wind was rising and Ted was blue with cold. He saw the warm, red glow from the side door of Patsy Dunnigan's saloon as some one came out. Patsy was good-humored and the stove in the back of his room made the coziest place of which Ted knew. Sometimes if there was no policeman in sight he slipped in and warmed himself. He did so now and was rubbing his stiff little hands when a man taking a drink at the bar noticed him.

"'Bout froze, ain't you, sonny?"

He looked at the thin coat with its short sleeves and the bare toes peeping from his shoes. Turning to the bartender he laid down a coin.

"Fix him a warmer—just a mild 'un, mind you."

"Here, kid, warm your stummick up and go home and go to bed."

Ted drank it and turned his back to the stove for a good toasting before facing the wind again. He began to feel better, very much better, and the indignities which had come to him during the evening began to assume proportions in his mind. A desire for revenge grew and his puny frame seemed swelling with the power to take it.

He went out. As he was turning the corner he met James Carter and Dave Denby. James was the son of a wealthy man who owned whole rows of houses in Rabbit Town and Dave of the head deacon of the church. They had tantalizingly held out bonbon boxes toward him when the policeman drove him away. They were both larger than Ted, but he was not in a mood to calculate carefully. He sprang at Dave like a tiger, one little claw fastening itself in his cheek and tearing a gash, while the other knotted up like a rock and left a black eye. James pulled him off of his comrade and kicked him down. They left him lying there and ran for home, while Sport snuffed and snorted as he pawed a piece of James' trousers from his teeth.

It was particularly unfortunate that Dave was the victim of the attack, for his mother had for a long time allowed Mrs. Falvey to do her washing instead of sending it to the laundry.

Next morning a policeman appeared at Ted's door. Mrs. Falvey met him, sudsy arms akimbo.

"The loikes of ye," she said. "'Tis a dacent, rayspictable body I am and ye'll not be enterin' me dure."

Ted was picked up on the street where he was selling papers a little later.

In court it was proved that the assault was entirely unprovoked; that the boys assaulted were members of two of the city's best families; that Ted did not go to school and was allowed to run on the streets, with many details to his discredit. The judge sentenced him to the reform school with scant ceremony.

Ted didn't understand much about it and listened with outward indifference. Following his conductor out of the door, he saw Sammy Riley.

"Say, kid," he whispered, "where's Sport?"

"P'leeceman shot 'im."

Again the little fist knotted up. Sobs shook him and he rubbed his streaming tears on his dirty coat sleeve.

The [illegible] what had happened the boys' [illegible] disbanded. Florence sought Aunt Kate.

"I have failed, Auntie," she said through her tears.

"One little girl cannot wrestle with so many weeds."

'And will nobody help me?" cried the girl in despair and indignation.

"Thousands of people, my dear, are preparing to clear away the weeds now, but you have not been willing to work with them or learn how they propose to do it."

"If there is a way I want to learn it now, Auntie. Take me to them."

"Oi've lost me boy an' a washin'," wept Mrs. Falvey to Mrs. O'Leary.

But Mrs. Deacon Denby was not at heart a bad woman. She was even magnanimous and came down and tried to comfort Mrs. Falvey by showing her that it was the best thing that could have happened to Ted and was God's will. She simply did not know that it was wicked for one woman to wash six days in the week and have to neglect her child while another woman lived in idleness and had her child well cared for. The weeds had choked her moral perception.

It was a mild, sunny winter day, the third heartsick, homesick day Ted had spent at the reform school. He was sent to work raking away the dead, dry weeds from among the rose bushes and shrubs which grew along the fence dividing the lawn from the garden. Going down the long row he met Reddy Jones and Dicky Briggs. The guard was out of sight and they observed the amenities.

"What was you pinched for, kid."

"Lickin' a boy bigger'n me."

"Is that all?" said Reddy in disgust. "Me, I snatched a lydy's purse."

"And it had fifty dollars in it, didn't it, Red?" said the admiring Dicky.

Ted's sore little heart responded to any friendly overture. His voice broke.

"Cut it, kid," said Dicky. "We'll put you wise to all the tricks."

The seeds fell from the weeds and would come up again in the spring to choke the flowers.

Comrade DON'T LET THIS GET PAST YOU

TEN Months of the **Weekly Christian Socialist**—40 issues—for **50** cents, for **New Subscribers Only,** if you start now. **Every week you delay lessens this offer.** All the 50c Subs. **for New Subscribers Only,** run till Jan. 1, 1913. **Nail Them Now.—Two months of the year 1912 are gone already.** Election Day will be here before you know it. Get up a big list of 50 cent Campaign Subs. **this week.** Multitudes say that the **Christian Socialist** is the best of all Socialist Propaganda Papers. See our Bargains in Books and Papers and **Get Busy.**

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As the 50c. rate for the **campaign subscription offer** is below cost to those who accept it right away or soon, we can not make a reduction on it; but in combination with books, upon which there is a margin, we are able to offer you some excellent bargains, both for small clubs and large. Read this list carefully and mark the offers that suit you best. It will be easier to fill your order correctly if you order by the bargain number.

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Total	$1.65

All for $1.00

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Five campaign subs	$2.50
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Any ten-cent booklet offered in the Christian Socialist list	.10
	$3.20

All for $2.50

NO. 14.

Five campaign subs	$2.50
Rauschenbusch's “Christianity and the Social Crisis”	.60
Any two five-cent booklets listed on the enclosed circular	.10
	$3.20

All for $2.50

NO. 15

Twelve campaign subs	$6.00
Spargo's “Life and Times of Karl Marx”	2.70
Total	$8.70

All for $6.00

You may substitute for the “Life of Marx” [illegible] for [illegible] ism in Theory and Practice,” [illegible] volume of C. O. Ward's “Ancient Lowly,” or either volume of Marx's “Capital,” or $2.50 worth at retail prices of Moyer's “Songs of Socialism,” $2.50 worth of the “Socialist Campaign Songs,” $2.50 worth of any of the booklets of Thompson, Strobell, Brown, Moyer, Watts, named above, a bundle of 250 copies of any special edition of the **Christian Socialist**, or a bundle of 500 assorted copies of back numbers of the **Christian Socialist**—splendid propaganda matter for campaign work.

On the above $6.00 offer every live comrade and every Socialist local should **GET TO WORK AT ONCE** in order to get the best results for the campaign of 1912.

ST. LOUIS PARTY UNITED

All comrades will rejoice upon hearing the news that the two long-warring factions of the St. Louis Socialists have “buried the hatchet” and “smoked the pipe of peace.” After many conferences they have unanimously agreed upon a new charter, a united movement and a vigorous plan of campaign against the common foe, capitalism. Success to them.

A FLASHLIGHT

Picture of Civilization After Two Thousand Years of Christianity

When you board a crowded street car, dear friend, with a gold watch and $25 in money on your person, keep your hands on your valuables and don't remove them when somebody jams your hat down over your eyes.—Chicago Tribune.

THERE'S THE RUB

“Why is it that you are so strongly opposed to extending to women the right to vote?”

“My wife has become a suffragette.”

“Well, what of it? Do you find that she neglects the children or that she isn't paying enough attention to the business of running the house?”

“No, it's not that. She's become so well informed on public matters that I have to keep busy reading all the time in order to prevent her from finding out my ignorance concerning such things.”—Judge.

CROSS MOUNTAIN HERO MARTYRS

May 1, in the name of Jesus, the martyr on the Cross of Calvary, say a few words for the hundred dead martyrs in the Cross Mountain Mine, Tennessee. They are not here in the body to plead for themselves; and if they were here, they would plead for the widows and orphans and the working heroes still living, that the capitalist wolf be prevented from devouring another one of the flock. Their souls are marching on, and every one of them shall have a thousand men whose souls will be filled with the love of Jesus to recue those upon whom the wolf has his cruel eye and toward whom he is reaching his murderous paw.

I say the lives of these martyrs are crying up from the ground to Almighty God, testifying that they have been slain by their brother Cain, the commercialist and his defenders and supporters; and ever cry will be echoed by a multitude of their living brothers crying out for the death of the mammon-spirit in man and for the abolition of the capitalistic, mammonistic industrial systems from the earth, the system which holds the lives of the workers as worth little except to be ground into dollars, yes blood-stained dollars, for dollars so obtained are drenched in the blood of Abel. And Cain with these dollars in his hand looks to God and says, “Am I my brother's keeper.” And Cain, the servant of mammon in the capitalist system stands guilty and self convicted before Almighty God. That is what Jesus meant and whom He meant when He said to the Scribes and Pharisees, Matt. 23:32-36. “Fill ye up the measure of your fathers, Ye serpents (murderers) ye generation of vipers (profit or interest takers), how can ye escape the damnation of hell?

“Wherefore, behold I send unto you prophets and wise men, and scribes some of them ye shall kill and crucify, and some to them shall ye scourge in your synagogues and prosecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom he slew between the temple and the altar, verily I say unto you all these things shall come upon this generation (of serpents and vipers).”

Those who wilfully uphold a system which tends to make its leaders disregard human lives for dollars are partners in the guilt and responsibility.

How long will you close your eyes, stop your ears, harden your hearts, and work against God and His creation? What would you say or do if it were your brother or son, or husband, or lover, or father who was killed in that mine? Would you calmly look on without protest? Would you still let the capitalist monster (the beast) tread down and devour the ones so dear to you, and all this for cold dollars? Personal punishment is not sufficient and cannot atone for this crime, the murder of 100 men. The remedy is a system built on Christian love and doctrine, the Co-Operative Commonwealth, but the guilty will have to answer before the bar of Almighty God. We cannot punish them.

John [illegible]

Lima, New York.

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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A BIG VOTE

The Socialists of Seattle polled 24,000 votes in the municipal election last week. It's coming.

TILL 1913

All new 50c subscriptions received from now until June 1st will run till Jan. 1st, 1913. This is your chance to get new subs. The sooner you get them the longer they will run. This offer is not good for renewals, because it [illegible] in this issue, page 8. Quick action now brings the greatest results for the campaign of 1912. That's the object, therefore, please hustle for a club of new subs at once. See renewal offers also.

ONE WAY OUT

Taking advantage of the convict labor law, Mrs. P. H. Thrash of Raleigh, N. C., "hired" her husband out of jail for $500.00, and so freed him from a 30-day term. He had violated the local prohibition law and was fined $2,000.00 besides the prison sentence. The convict labor law might prove a friend to many rich men, if they received sentence according to their offences against the statutes.

INTERNATIONAL FINANCE

The bonds of the city of Tokyo, Japan, to the amount of $45,000,000 for the purpose of building electric tramways and a lighting system, are being advertised in American newspapers. It is said that the sale of these Japanese city bonds is apportioned between agents in New York, London and Paris.

IT LOOKS BAD

The (Lorimer) "Lincoln League" of Chicago has a big advertising banner stretched high across a downtown street urging people to "fight the initiative, referendum and recall." The face of Lincoln thereon displayed, ill-painted, distorted, sad, is quite appropriate. Lincoln must feel just like that picture looks about the disgrace they are heaping on his name. Political hypocrisy can go no further.

HE IS RIGHT

Walter Clyde Jones, progressive Republican candidate for governor of Illinois, declares he will bolt the ticket if Len Small, Lorimer's candidate for governor, is nominated.

He is right. A protest against indecency which tamely swallows the foul and poisonous dose when the rascals win by graft and treachery is no protest at all.

It is blind party loyalty, and [illegible] that enables tyrants, exploiters, grafters and traitors to rule any party and any country. To fight a corruptionist under pledge to support him if his corruption wins is the height of absurdity and direct treason to one's party and country.

And this is a lesson that Socialists need to learn; for it is of more importance to them that corruption in their own party be condemned and rooted out than that the corruption of the old parties be condemned.

FASTING—GOOD AND BAD

What Comrade Prosser condemns in the Sunday School lesson comments on page 7, as we understand it, is an enforced fast as a formal religious rite and as a superstitious attempt to substitute a transient self-denial for a needful grace and virtue in experience and character.

Sometimes, even in prosperity and joy, it is good to fast. In a Chicago revival recently, where much blessing and happiness had come to the people, and where they were anxious for still more power to win others to Christ, an all-day fast and prayer meeting were proclaimed and all who were willing were urged to keep the fast, after the morning meal, and attend the meeting. They had a glorious time; and, a few days afterwards, a gentleman of apparent intelligence and success in life, naively declared in public testimony that the day of fasting and prayer was the most blessed he had ever enjoyed; and that, whereas, he had actually feared the evil consequences of missing two meals in succession, he was astonished to find that he was much relieved from his chronic dyspepsia and felt much better generally!

That man needed a fast for more reasons than one!

When a prosperous, hearty person feels dull in mind, sluggish in spirit, or ill in body, the chances are a fast is what he needs most. Many people have regained their health and lengthened their lives by persistent fasting. Also many a mind has been clarified and many a soul [illegible] by long continued [illegible] meditation and prayer. Moses on Mt. Sinai formulating the matchless Ten Commandments; Buddha, under the sacred tree thinking out The Way; Jesus, in the Wilderness, solving the tremendous problems he had to face as individual and social Saviour; Paul, who "went into Arabia" to meet God and prepare himself to be Christ's greatest apostle.

On the whole, we do not believe there are two many fasts in the church. Even yet there are occasions when, as Jesus said, "This kind is cast out only by fasting and prayer."

But what the Socialist objects to is enforced fasting.

"Where the toilers have the least
And the idlers gorge the feast."

Despatches from England this week declare that twelve million people, the producers of wealth, are in abject want. Over ten million work-people in America are in extreme poverty, while 70,000,000 live "from hand to mouth," most of them unable to live decently or give their children a proper education. While the bishops, priests, preachers and the "upper ten" million may live in plenty and personally feel no need of a social revolution, the mutterings of a hungry, long-outraged and debased people are beginning to swell like threatening thunder.

The gospel of fasting and prayer is good for the prosperous—they need it in mind, soul and body. But those who suffer poverty in the midst of plenty are awaking to a sense of their age-long wrongs, their present needs and their unquestionable rights. As Tennyson said:

"Slowly comes a hungry people,
As a lion, creeping nigher,
Glares at one who nods and winks
Behind a slowly dying fire!"

It is time for self-satisfied priests, preachers and people to wake up and do the right thing now. If the hungry lion springs—it will be too late for them to do anything.

Enforced fasting by the millions in a land of plenty is kindling a social rage that those who are "at ease in Zion" may well heed and do their best to mollify; for all the bullets and bayonets on earth are useless when THE PEOPLE awake to their rights and wrongs.

Gentlemen of the prosperous classes, shall we settle the great question of social emancipation by just and peaceable methods or by "the battle of Armeggeddon?" That is for you to decide. Whatever the method there can be but one result: "The people shall be free."

"If ye be willing and obedient, ye shall eat the good of the land, but if ye rebel, ye shall perish with the sword—for the mouth of THE LORD OF HOSTS hath spoken it."

CHANGED HIS MIND

Was About to Dump the C. S. in Waste Basket—Read It—Then Sent a Club of Subscriptions

The letter below reveals the mental condition of many good men and women concerning Socialism. They have been misinformed from conservative sources about our movement and think themselves much opposed to it; but when they learn what Socialism really is, especially in its relation to Bible truth, they rapidly come into harmony with it. This brother is one of the elect—self elected to share the glory and the cross of Christ in social redemption:

Russellville, Ark., March 1, 1912.

Dear Sir:—Through the kindness of some person or persons I have been the recipient of the Christian Socialist for several weeks. Please let me take this method of expressing my appreciation of the same. And also to mention my conviction of the same. I am not a Socialist in the political use of the term. The term Socialist, as I have been informed about it, has been repulsive to me. And when your paper made its first appearance at my desk, I was not pleased with it as I saw the term "Socialist" before I did the term "Christian." The first impulse was to send it over the "waste basket" route. About that time I saw the term "Christian" in connection with the word "Socialist." And seeing the whole heading or name "Christian Socialist" of your paper, I was at once interested. For the name "Christian" means much to me. And I love it because in it is the name "Christ," the greatest human benefactor the world has ever known. I am a Christian to the best of my ability, after the New Testament order and meaning of the term.

The presence of your paper has increased both the means of and interest in, my investigation of the present social, political and religious condition of mankind. I am trying to study both [illegible] Socialist, I am a Christian. And if after careful and unbiasly studying the situation, I am convinced that I can best apply my Christianity to the relief of suffering man, by identifying myself with the Socialist Party, I shall not hesitate to do so both at the ballot box and on the lecture field. (Provided my ability will permit of it). I am convinced that if the theory of Socialism is correct, and the facts which you are giving to the public ARE FACTS, you have the greatest reformatory message that has ever engaged the active mind of man, excepting the great redemptive message of the Nazarene, and should therefore be exploited for the best good of all concerned.

I have been reading with intense interest what Rev. Prosser and Rector Duff have written relative to the attack on Socialism by Mr. Robins the social expert of the "Men and Religion Forward Movement." I hope that he shall feel called upon to reply to them in the same open, candid and positive manner in which they have addressed him. I feel that many good men are looking on from both sides, expecting Mr. Robins to reply. Personally, his teaching will not have the influence with me, that it otherwise would, if he remains "Mum," though I am identified with the "Movement."

I hope that you will excuse this informal letter, appreciate the enclosed subscriptions to the Christian Socialist, and succeed in landing the good at which you are aiming, or come to naught if you are false in fact or purpose at the earliest possible date. In the meantime I shall study and prepare to stand at your side when persuaded that there I can best serve "the common people."

Yours for the best good to most men in this life,
O. G. Blackwell,
Minister Church of Christ.

EDITOR SEES RED

Millions of discontented men in this country will vote the Socialist ticket this fall, not because they have fallen in love with free love, etc., but because they have no confidence in the Democrats or Republicans. Give them a fourth party, determined to remedy matters, and the Red vote will shrink like bacon in the frying pan.

—Editorial in the Catholic Tribune.

We recommend to the excited editor of the C. T. the Prohibition party. It is the "fourth" party and most "determined"—what there is of it—"to mend matters," and might much improve said editor. What? "That's worse than Socialism!" We thought so!

What sort of a decoy party to deceive [illegible] people is the C. T. contemplating? It is too late to fool them now.

The Christian Socialist FELLOWSHIP

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REV. W. A. WARD, St. Louis
GENERAL TREASURER
Rev W D P Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

REESE AT MERINO

The Rev. Ward Winter Reese of Salt Lake Utah, gave us a splendid talk at the M. E. Church. The church board got badly scared and tried some sharp practice by trying to keep us out of the church at the last minute Comrade Pence and Comrade Reese were able to show the board just where they were wrong and secured the church after all. Everybody enjoyed the talk, unless it was some of those who were so badly scared about Socialism. We intend to have more speakers in the near future.—G. R. Bixler, Merino, Colo.

AN EFFICIENT SECRETARY

What Comrade Wells Is Doing

Rev. J. W. Wells, State Secretary for California of the Christian Socialist Fellowship, sends us some clippings concerning his work in Los Angeles that not only indicate that he is a tireless and enthusiastic worker for Socialism, but contain practical suggestions that might be made use of by Christian Socialists elsewhere.

In addition to speaking for Socialist Branches whenever he has the opportunity, Comrade Wells conducts an "Open Forum" from 2 o'clock until 4:30 every Sunday afternoon in Blanchard Hall, one of the largest halls in Los Angeles, at which ministers, editors and other well-known people discuss various phases of the social problem.

Comrade Wells recently appeared before the city council on behalf of a petition that is being circulated by the Socialists, involving the initiative and asking fair representation on a committee that is probing some crookedness in connection with an aqueduct. He also recently interviewed the reform (?) mayor, Alexander, whom he reports as "bitter."

Anent the evangelistic campaign recently carried on in Los Angeles by Gipsy Smith, Comrade Wells has the following pointed paragraph in the California Social-Democrat.

"Grant that 4,000 were converted; yet there are 370,000 citizens in Los Angeles. Grant that 70,000 of these citizens are Christians. This leaves 300,000 yet to be converted. If Gipsy Smith or some other like person should come here every year, spend two weeks and convert 4,000 it would take 75 years to convert the other 'angels' of the city of Los Angeles. Those 4,000 cost the church here about $8,000, or $2.00 apiece. This would make the cost of saving the city, $600,000. Do you think the 'Money-Mongers' that do their money-mongering in business and their Mammon worship in the churches ,would stand for such an outlay?"

When Gipsy Smith first came to the city Comrade Wells wrote him a letter, asking the following questions:

1. "In view of the well known fact that millions of men in our land and every land are unable to obtain employment, and that hundreds of thousands are now dying for want of the barest necessities of life; is it not reasonable to expect that that institution that represents God on Earth should demand in no uncertain way that they be given employment at once?"

2. "Is it not reasonable to expect from the union of 250 ministers and churches in Los Angeles that among the results of the preaching of the gospel of Jesus—the Golden Rule—that INDUSTRIAL PEACE should follow and that hunger and want should cease in this Eden of the world?"

3. "What solution, if any, has the church—the religious world—to offer in the face of the serious, world-wide problems that confront us?"

4. "Can the church demand that the individual sinner shall forsake his sin while our social, commercial and political system (for which we are each and all alike responsible) is reeking with filth and crimes un-nameable, thereby making the church a city of refuge for the bloody-handed oppressors of their fellow men?"

No answer being received to the letter, at the close of the meetings Comrade Wells, accompanied by Rev. Wm. Francis Ireland, Mr. Scott Lewis and Mr. Chas. D. Chase, interviewed Mr. Smith and put the questions personally. To the first question the evangelist answered, "It is not *necessary* for me to live. It is not *necessary* for you to live. It is not *necessary* for these people to live. It is *only* necessary for us to be right with God."

To the second question he mentioned the feeding of hundreds of people during the meetings, and was told that that was charity—not justice. To the third question he replied, "Jesus—the preaching of the gospel." The answer to the fourth question was not published.

Nothing better illustrates the futility of an evangelism that is too "spiritual" to be practical than Gipsy Smith's answer to the first question. According to his logic it was not *necessary* that the man who fell among thieves on the Jericho road should live. The priest and the Levite probably passed by on the other side because they had ascertained that the victim was "right with God," and therefore in no need of assistance.

The Lord bless Comrade Wells and give us more secretaries like him. Wm. H. Watts.

NOT IN SYMPATHY WITH SOCIALISM

By J. W. Woodall, Hutchinson, Kan.

This is one of the things we sometimes hear men say who claim to be Christians. The question arises in my mind: Can a man be a Christian in the full sense of the word who refuses to accept and absolutely refuses to investigate the principles of Socialism?

Can a man willfully close his eyes and ears to the great questions that deal with the economic and temporal conditions of Humanity and be excusable? I think not.

There is a great deal more to Christianity than for one to be in his pew and in the Sunday School and ready to testify in class meeting each Sabbath day; while these things are right and proper there is a practical side. James said: (James 2-18) "Show me thy faith without thy works and I will show you my faith by my works," and to prove the value of works he illustrated by this saying (James 2:15-16-17): "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit? Even so faith, if it hath not works, is dead, being alone." "My little children, let us not love in word, neither in tongue, but in deed and in truth" (I John 3:18).

Paul also says in Galatians 6:2: "Bear ye one another's burdens and so fulfill the law of Christ." Christ taught: "Thou shalt love thy neighbor as thy self." So we see there is more to Christianity than mere lip service. The early Christian church put these teachings into practice by bringing their wealth together in one common share and by choosing men called deacons to administer to each as they had need. A very different work than that for which they are chosen today.

The only way by which we can put these great teachings into practice in this age of progress is through the Co-operative Commonwealth, the people co-operatively owning the things they co-operatively use. Socialism stands for these things, so then, Christian friends, it is a duty you owe to yourself, your posterity and the world at large that you quickly and sincerely investigate this great question of Socialism; and having so done, then with your means and talent help spread the gospel of humanity and brotherhood, and by so doing help to bring in that blessed day for which Jesus taught us to pray: "Thy kingdom come, they will be done on earth as it is in Heaven."

THE MISSION OF SOCIALISM

By L. D. Gillespie, Oklahoma, Okla.

The most common criticism of Socialism is its, supposed, want of a clearly-defined program.

Nonsocialists usually contend that few Socialists have the same understanding of the objects and purposes of Socialism.

This criticism is ill-founded and arises from a too limited knowledge of the philosophy of Socialism on the part of the nonsocialist.

When some opponent of Socialism states that no two Socialists have the same conception of this great movement; that one Socialist says it means one thing and another that it means something else, I can only liken him to the man who denies the science of mathematics, after listening to a solution in algebra by one teacher and a solution in geometry by another. His limited knowledge of mathematics does not enable him to understand that these solutions are but different phases of the great science of mathematics, just as his limited knowledge of the philosophy of Socialism does not enable him to understand that one discourse on the economic phase of Socialism and another discourse on the political or ethical phase of Socialism are but different phases of the same philosophy.

Socialism is not merely a partisan organization, seeking to control the political fortunes of a people, but rather a philosophy, destined to provide the essential environment for the approach of an advanced epoch in the progress of civilization. It seeks to provide an economic condition, through the social ownership and democratic control of the industrial and social institutions, in which the highest possible development of man's intellectual, social and ethical faculties may be attained. It is based upon the proposition that labor creates all wealth and is justly entitled to the net product of what it creates.

While it is true that Socialism is yet, to a considerable extent, in its formative stage, it has, however, a well defined and workable program and though Socialists may disagree upon certain tactics, they are a unit on its basic principles.

The basic principles of Socialism comprise the social ownership of all the natural sources of wealth; all the artificial sources that are collectively used; the democratic control of all industrial and social institutions, and the substitution of the co-operative for the present competitive system of commerce.

With the truth and scientific basis of these propositions all Socialists are in accord.

The program of Socialism aims to abolish our present, iniquitous system of profits and rents and substitute therefor co-operative exchanges, thus insuring to the producer a fair and equitable exchange for his products.

Socialism is opposed to war, and as it is an international party it demands the disarmament of all nations and the establishment of international arbitration.

Socialism is in favor of universal suffrage and stands for the highest possible degree of personal liberty, compatible with the general welfare.

To alleviate the distressed and lamentable condition of many of the aged workers, in which they are hopelessly engulfed through our barbarous commercial codes, the Socialist Party advocates old age pension laws. However, old age pension laws are, in themselves, no part of the Socialist philosophy, and will, under a Socialistic regime, become untenable.

Industrial government is the final goal of scientific Socialism and can be reached only through the ethical and intellectual development of the masses.

The mission of the Socialist party is to direct this education and give political aid and protection to the industrial classes in establishing their industrial government. When this is completed the mission of the Socialist party will have been accomplished.

COLORED SOCIALISTS WANTED

Comrades, send me the names and addresses of the colored Socialists whom you may know.

Geo. W. Slater, Jr.,
333 Harrison street, Clinton, Ia.

SINCERITY

(Author Unknown)

Give a man every other virtue, or a woman every other charm, and if sincerity be wanting they are yet poor indeed. We cannot trust them. We do not want them for our friends. The insincere man is not a whole. He is broken into fragments, and those fragments are not consistent with each other. We do not know which of these inconsistent pieces of himself we shall find in any given case. Sincerity, on the other hand, is wholeness, unity, consistency. The man is all there, and not merely a part of him.

Sincerity and truth are virtues not easily exercised in social life. They often find an antagonist in the laudable desire to please. It is often difficult to speak what we really think. The temptation is strong to make our speech vary according to the person spoken to, to pretend to agree with opinions with which we entirely and strongly disagree, and to encourage a show of intimacy with people whom we dislike, and perhaps go so far as to despise. It is often extremely difficult in association with others to act at once sincerely and kindly. Nevertheless, truth is divine and absolute, and of all duties the love and practice of truth ranks first and highest. Truth is of God and to love God and to love truth are one and the same. "How sure it is," says E. B. Browning:

"How sure it is,
That if we say a true word, instantly
We feel 'tis God's, not ours, and pass it on
As bread at sacrament, for indeed
We dare not set up any claim to it."

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Students Art Magazine, Dept. [illegible]

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR MARCH 24

Feasting and Fasting—Matt. 9:14-17; Mark 2:13-22; Luke 5:33.

GOLDEN TEXT—I came not to call the righteous but sinners.—Mark 2:17.

The events recorded in the passages of scripture under consideration mark the dawn of religious liberty. They contain a declaration of independence on the part of Jesus, and an emancipation proclamation on behalf of his disciples. It marks the beginning of the world's greatest religious revolution and a prophecy of the final deliverance of the sons of God from all burdensome ritual and all priestly tyranny.

The Questioners

The ministry of Jesus is divided into three general divisions. First, the period of favor and passivity; second, the period of conflict and official opposition; and third, the period of his passion, death and resurrection. We are now in the period of bitter conflict and official disfavor. The reasons for the waxing antagonism between Jesus and the religious leaders are quite plain. The complaints against Jesus at this time were, at least, three. The first was the extraordinary claims of Christ to forgive sins, as well as heal the sick and infirm. The second was the calling and exalting of Matthew, a [illegible] and the other sinners. And, third, there was the revolutionary practice of Jesus and his disciples in matters of fasting and Sabbath observance. They charged him with blasphemy because he forgave sin; with evil associations because he called and dined with publicans and sinners, and of nonconformity because he and his disciples neglected fasting and to observe the prescribed methods of keeping the Sabbath. They demanded an answer to these charges and they got them in a manner they least expected.

The questioners were the disciples of John and the Pharisees. A strange alliance! Common religious, political and economic interests make strange bedfellows. A common cause makes friends out of queer folks. **Enlarge your cause and interests to include all and you have a world unity.**

Well, these questioners who came to Jesus had nothing in common but one thing—they fasted. They had one common complaint against Jesus and his followers—they did not fast. Together they presented their question: "Why do John's disciples and the disciples of the Pharisees fast, but Thy disciples fast not?"

Human groups are based upon group interests. Common ideas and interests make Catholic and Protestant religious bodies, capitalist and Socialist political parties. **Common world-wide interests will result in a world-group, the brotherhood of man. The universal brotherhood of man necessitates a universal community of interest for its realization.**

The common interests of capitalism have called together Catholic and Protestant, Jew and Gentile, religious and agnostic, native and foreigner into queer but solid organizations to destroy Socialism, the common avowed enemy of capitalism. And Socialism, the foe of all tyranny, oppression and exploitation, has brought together into a national and international political party all colors, tongues, creeds and conditions of men to overthrow capitalism. Common economic interests have tied the disciples of Moses, Jesus, Confucius, Buddha and Zoroaster together and led them to ask of capitalism with united voice: "Why do you feast and we starve? Why do you live in palaces and we in huts? Why do you dress in broadcloth and we in rags? Why do you own and ride in automobiles and we make them and walk?" A time comes in the career of every "master" when he must give justification for his position.

The Question

To the mind of the questioners their united question had pertinence and force. To them fasting was legal and binding. To their minds it was a moral question that could not be ignored or neglected without moral responsibility.

It may be true, as we are told, that fasting has in all ages and among all peoples been practiced in times of mourning, sorrow and affliction. But it is a striking fact, that, in the history of the Old Testament, no example of fasting occurs before Moses' time. It is more marvelous still, in view of subsequent developments, that only one regulation as to fasting was handed down by Moses. "The feasts of the Lord" have pre-eminence in the Levitical law. Over against the one day of fasting in the year the days of rejoicings in the calendar shone like stars in the sky.

But the Jews had multiplied annual and occasional fasts; they had even instituted an elaborate system of private fasts as a regular part of the current religious worship. The traditional code of the rabbis prescribed fasting twice a week. The Pharisees in our Lord's time observed these byweekly fasts. They fasted on Thursday because on that day Moses ascended Mount Sinai, and on Monday because on that day he returned to the camp. In brief, rabbinism magnified fasting until it became a species of slavery, a bondage too heavy to be borne.

But this is not all; nor is it the worst. The weight of superstition had been added to the physical burden. Spiritual and even magical powers were ascribed to fasting. It was associated with prayer, or with prayer and almsgiving, as a condition of pardon of sins. It was a fond imagination that fasting as self-punishment and mortification would avert the anger of God. It was deemed the readiest means of turning aside drought, or pestilence, or national calamity.

"The son of man came eating and drinking," that is, he was not an ascetic in His own habits of life, as was His herald, John. In keeping with His own example, let it be emphasized as a starting point that our Lord wholly abstained from appointing any fast whatever as a part of His religion. Let it be further noticed that, while recognizing the fitness of fasting under appropriate conditions, the New Testament never makes fasting, of itself, a means of grace. And yet fasting appeared, with other Jewish relics and with Jewish estimates of value, in the Christian Church. At first it was purely voluntary and without superstition, but many influences combined to endow it with an exaggerated importance and to erect it into a permanent institution. The time came in the Christian, as in the Jewish Church, when fasts were regarded not only as aids, but as substitutes for the inner life; when they were considered as effectual in securing the forgiveness of sins.

By the sixth century, the historian informs us, fasting ceased to be a voluntary exercise. A council then decreed that any one neglecting to observe the stated time of abstinence should be treated as an offender against the laws of the Church. From this, it was only a step to the position of the eighth century, when fasting was extolled as meritorious, and disobedience of the laws of fasting was punished by excommunication. Later, we have accounts of how those who ate flesh during prescribed seasons of abstinence were visited with physical penalties, such as the loss of their teeth—a severity, however, later discontinued. In the Roman Catholic Church the time and character of the fasts are prescribed by law. Fasting is numbered with the "satisfactory" work of "penance" together with prayer and almsgiving. Breaking the fasts commanded is reckoned with such sins as [illegible] and debauchery. The great annual fast of the modern calendar is that of Lent, covering the forty days before Easter. When first introduced, Lent lasted for forty hours. In the eighth century its duration was extended to thirty-six days. Later still, it was lengthened to forty days. And what shall we more say? For time would fail us to speak of the fasts of the Emberdays, the vigils of Whitsuntide, of the Assumption of the Blessed Virgin Mary, of all Saints, the Rogation-days, and the whole long catalogue. Nor can we enter into the subject of the observance, with modifications and eliminations, by such bodies of Christians as those of the Greek Church, the Church of England, the Lutherans, and others. The point to be emphasized, as sufficient for our purpose, is not simply that these sects practice fasting, but that they enjoin it at stated times by canon law, and enforce obedience by penalty.

This survey of the subject justifies the assertion that the presence of excessive rites and ritual in church life is a sure sign of the absence of rugged everyday morality. **Emphasis on rites is a substitute for emphasis on personal and social ethics.** The birth and growth of ritual is the decadence and death of practical piety. **The revival of formal religion rings the death knell of true spiritual religion. Form, without spirit, is sure death.** Hence the protest of Jehovah in the Old and Christ in the New Testament against an external and formal religion.

The Answer

The way Christ answered the question is instructive. He could have made his appeal to the Law, pointing out the fact that the frequent fasts observed by the Pharisees and the disciples of John were foreign to the law of Moses and therefore without authority. He could have sternly rebuked, as he did under other circumstances, the vulgar hypocrisy that characterized the dreary program of fasting practiced by his hearers. He could have quoted the ancient prophets to show that his questioners misunderstood the essential nature of a fast. "Is not this the fast that I have chosen? To loose the band of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal your bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

As valid and effective as these lines of argument were, Jesus did not use them. He used a better argument when, by metaphor he said: "Can the sons of the bridechamber fast while the bridegroom is with them? No, for as long as the bridegroom is with them they cannot fast." I am the Messiah, the kingdom of God my mission, how, therefore, can my disciples fast in a social order that is a feast of joy and health to them? Impossible. To show signs of mourning in the presence of feasting is hypocrisy. Christianity is not fasting, but feasting; not sorrow, but joy; not pain, but pleasure; not death, but life; not dead formalism, but living spirit.

Christianity with its new spirit of universality and democracy could not live under the forms of old Jewish formalism, rites and ceremonies. Christianity is [illegible] Co-operation can't live in a competitive house, nor Socialism keep company with capitalism. The democratic spirit demands and must have democratic forms through which to express itself.

But, said Jesus, "the days will come, when the bridegroom shall be taken away from them, and then they will fast." Note—Shall be taken away from them. This was a clear intimation of his early, forced and cruel death. He did not betray them nor forsake them. He was forcibly snatched from their side by a cruel and exploiting class and murdered. When this comes to pass, said he, then they will fast not in obedience to civil or religious enactment, but in obedience to inward sorrow, and, their fasting will be an outward expression of an inward experience. Spirit and form will match; and the act will have religious and social value.

Then will they fast. How prophetic! How true to life! When Jesus is alive and with His people; when His principles are the actuating forces in the life of church and state there is no room and time for sorrows and tears. All is joy and peace. But when Jesus, and what He represents, is murdered and thrown out as refuse; when He, and what He represents, is denied the right to live and govern the world, then do God's people fast and mourn. They have cause.

When Christ is condemned, Barabbas is released. When Christ is murdered and thrown out the devil is exalted and invited in. Then there is hell for the [illegible] Then God's people are [illegible] exploited, abused, starved, [illegible] [illegible], murdered. Then by force of